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Iblis in Paradise
A Story of the Temptation

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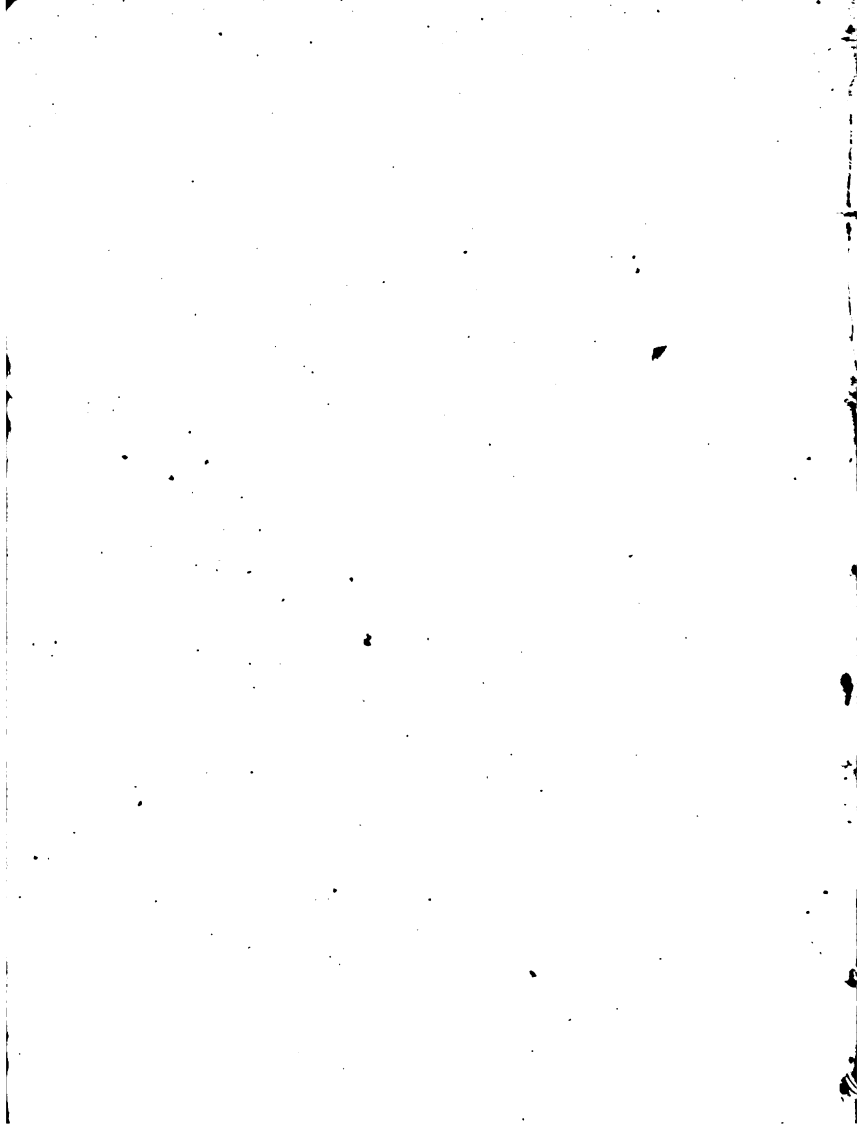
By GEORGE ROE

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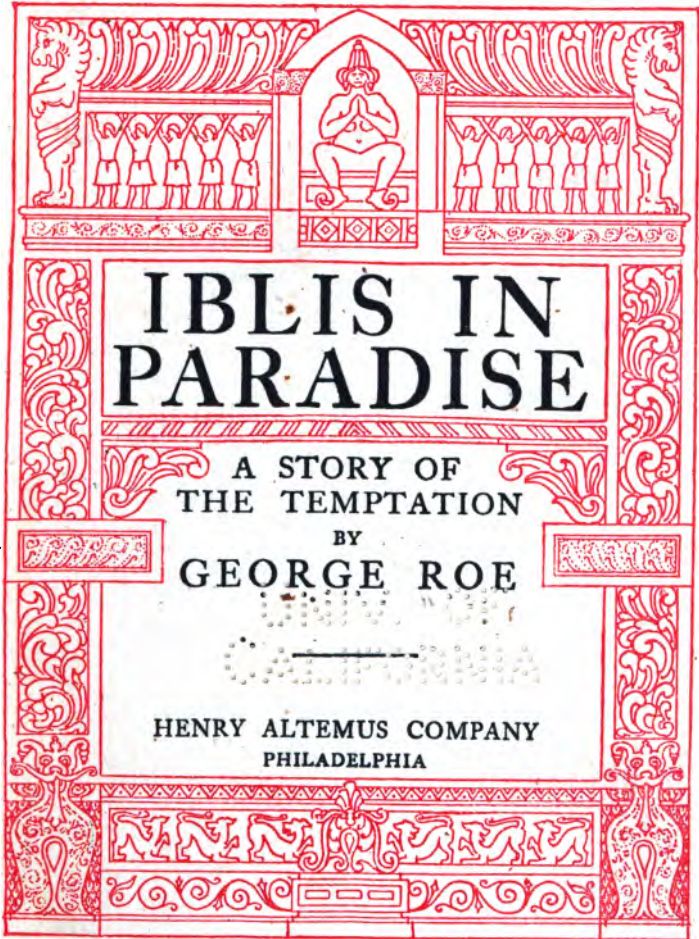




Yours very sincerely
George Roe
San Antonio, Texas
Dec. 21st 1908



“She sitteth in the shade and maketh herself raiment.”



IBLIS IN PARADISE

A STORY OF
THE TEMPTATION

BY

GEORGE ROE

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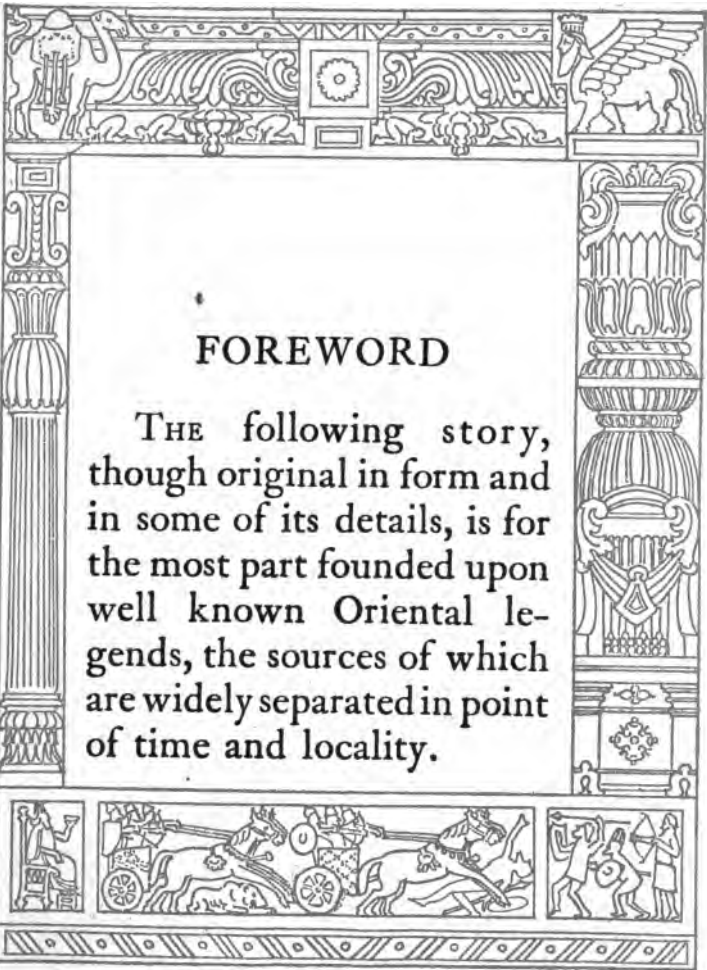
TO THE
ALBANY

To the many friends which my translation of Omar Khayyam has won for me, and who, by their cordial appreciation of my first endeavor, have encouraged me to make another venture in a field somewhat similar, the following pages are dedicated.

417178

“ Ere yet Creation’s Dawn had shed
its light
O’er dreary Chaos and the Realms
of Night,
The Pen unmoved by good and
evil wrote ;
Nor grief can change nor endless
toil rewrite.”

Omar Kbayyam,
Ouseley MS., quatrain 31.



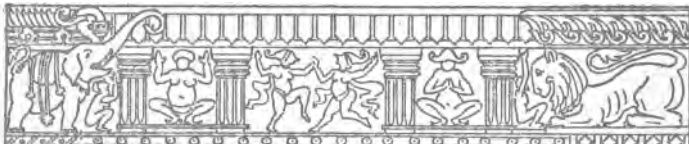
FOREWORD

THE following story, though original in form and in some of its details, is for the most part founded upon well known Oriental legends, the sources of which are widely separated in point of time and locality.



The fatalistic doctrine of the Pen and the Tablet, the legend of the hole in Mount Kaf through which the sun shines at the hour of False Dawn, and the story of the hewing of the limbs from the serpent, are daily becoming familiar to the Western world; the account of the expulsion of Iblis from Heaven is almost identical with that of the



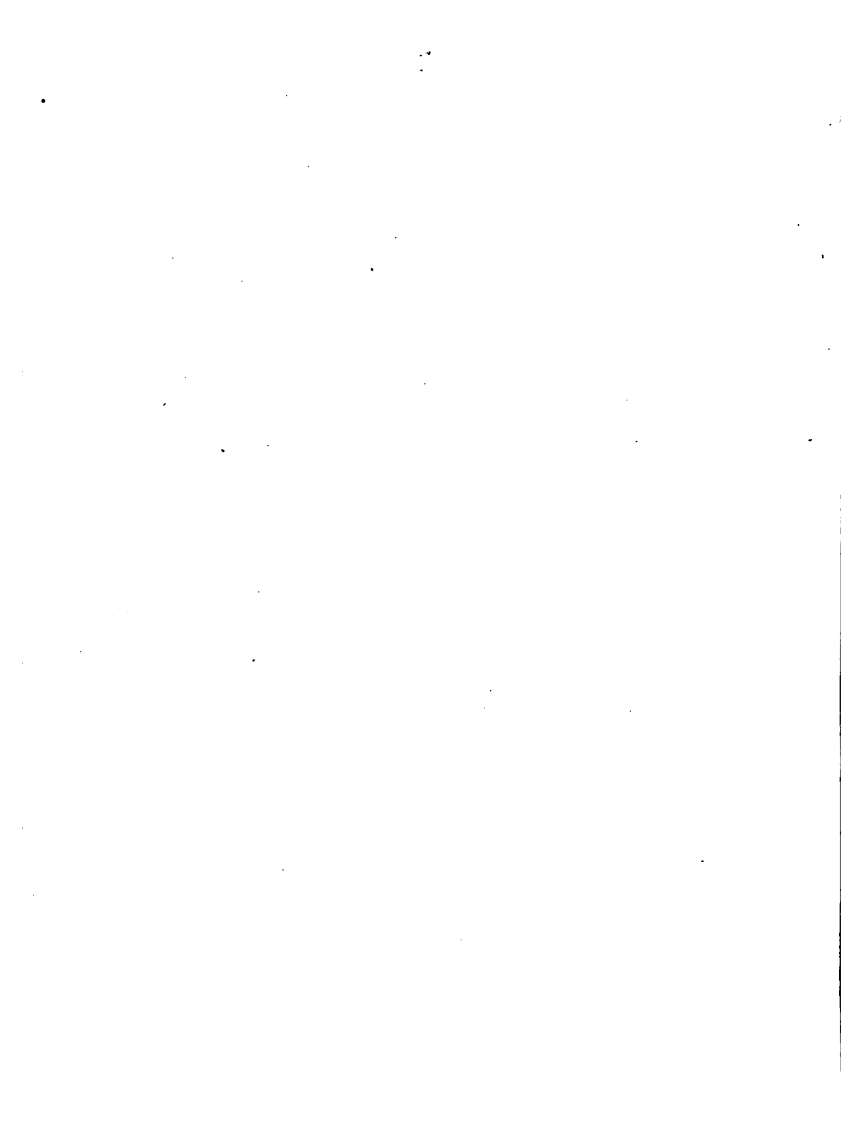


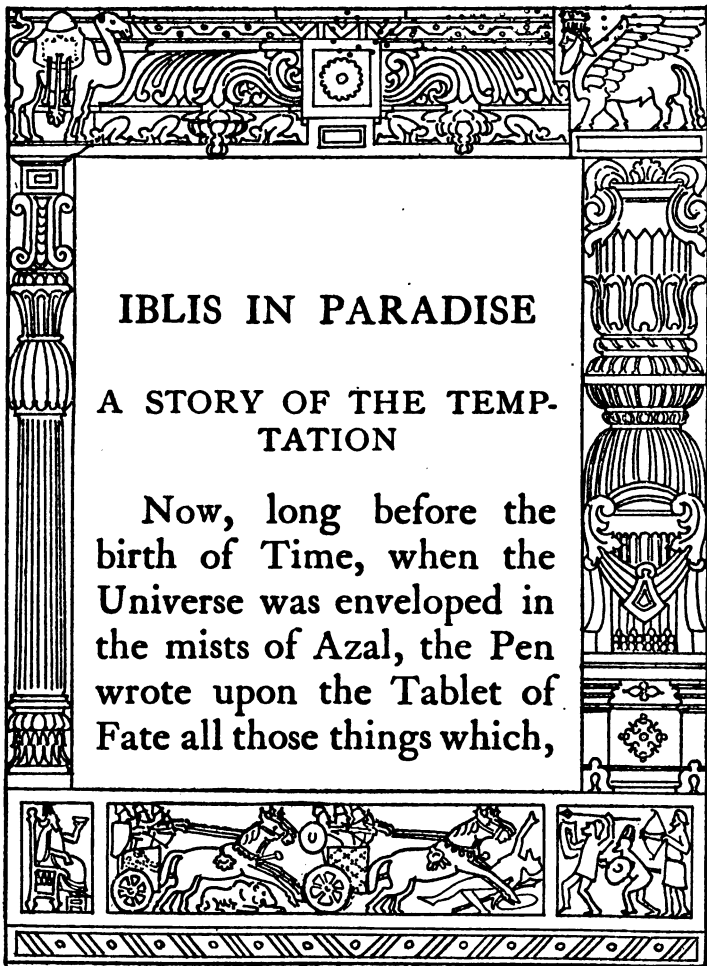
Qur'an; the version of the creation of Adam and Eve is founded upon a very ancient Hindu legend, and the cause of their expulsion from the Garden is common to the Book of Genesis and the Qur'an.

GEORGE ROE

SAN ANTONIO, TEXAS









through the countless ages
of eternity, should surely
come to pass.

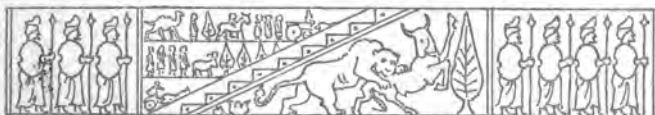
And when the Pen had
made an end of writing,
Khuda turned His face
upon the realms of Night
and Chaos, and the light
shone upon the darkness.
And Khuda separated the
light from the darkness,
and called the light Day,
and the darkness He called





Night. And when He had gathered the light from the darkness, Time was born; and the evening and the morning were the first day.

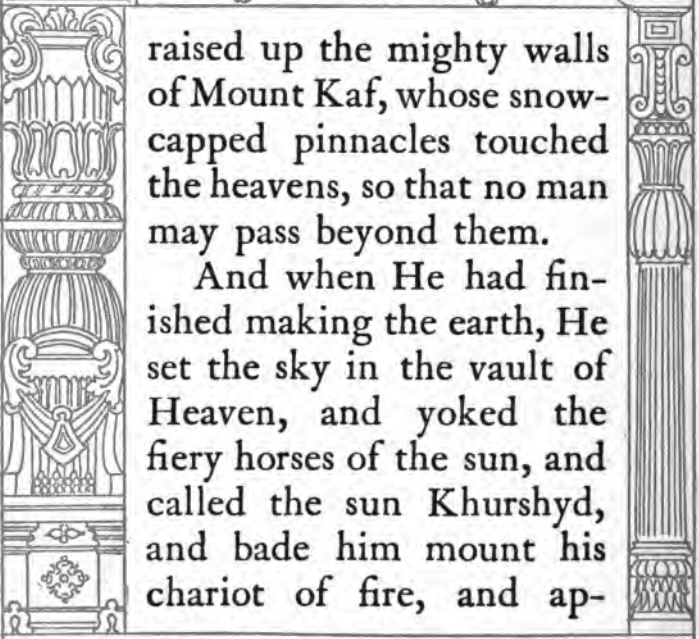
Then Khuda gathered together the waters, and the dry land appeared. And He looked upon the land and the seas and the rivers, and saw that they were fair, and He called them Earth, and all around them He





raised up the mighty walls
of Mount Kaf, whose snow-
capped pinnacles touched
the heavens, so that no man
may pass beyond them.

And when He had fin-
ished making the earth, He
set the sky in the vault of
Heaven, and yoked the
fiery horses of the sun, and
called the sun Khurshyd,
and bade him mount his
chariot of fire, and ap-





pointed him Lord of the Day. And He set Zuhul and Mushtari and Parwin, and all the shining hosts of the stars in the firmament, and bade them rule the Night.

Then He turned to the moon and said, "Thy name shall be Mah, for thou shalt be the Measurer, and thou shalt pass from the Night into the Day, and back again





from the Day shalt pass into the Night; and thou shalt keep a record of the months, and the seasons, until the Day of Shamar, when the sky shall be rent asunder and the sun shall be darkened."

Now when Khuda had finished making the heavens, He looked again upon the earth, and saw that it was naked; therefore, He





clothed it with verdure and
with trees and with flowers.
And when the trees spread
out their leaves and drank
the dews of Heaven, prais-
ing the Lord silently, and
the grasses raised their heads
in joy, and the winds car-
ried the odors of the flowers
to Heaven, Khuda looked
upon His work, and saw
that it was good.

But, after a little while,





when the seeds fell and the young trees grew up, behold the parent trees still spread out their leaves and drank in the sunlight and the pearly drops of dew, robbing their own young; and they set their roots more firmly in the ground that they might eat of the food of the earth, depriving their own offspring.

But Khuda beheld them,





and said, "Lo, these be greedy creatures that I have put upon the earth! All that I have given them they would seize to satisfy their selfish hunger, nor will they share even with the children that spring from themselves. Now, therefore, shall I place upon the earth nobler creatures, who shall guard and protect their young, and love and care for the off-





spring whom I shall give to them.”

Thus did He speak, and at His Word were born the fishes of the sea, and the creeping things of the earth, and the birds of the air, and the beasts of the field. And they brought forth their young, and loved them and cherished them, even as Khuda had spoken. So Khuda looked upon the

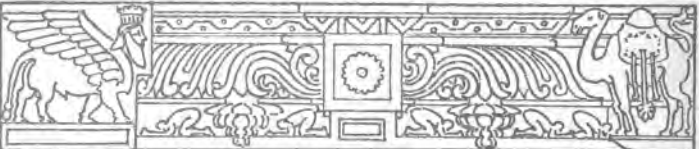




work that He had done, and saw that it was good.

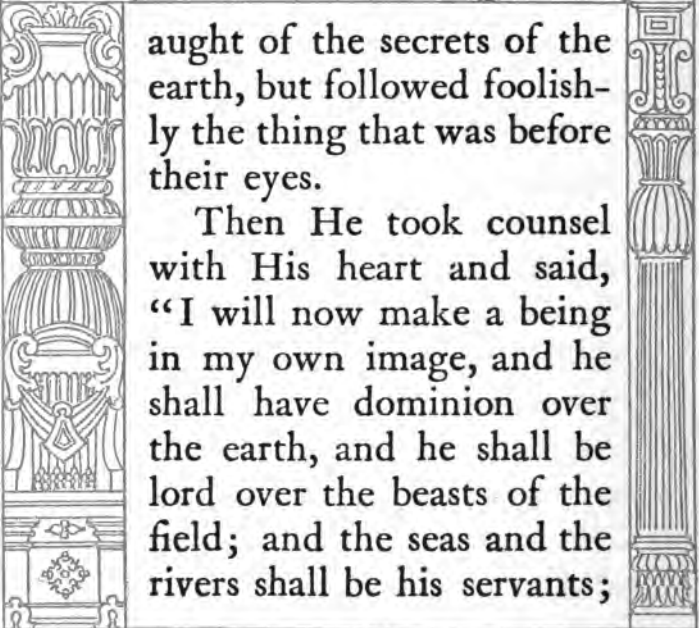
But in a little while, when again He looked upon the earth, He saw that the creatures to whom He had given it did but eat and drink, and bring forth their young, and die. Never did they raise their eyes to the vault of Heaven, seeking to read the mystery of the stars; nor did they strive to know

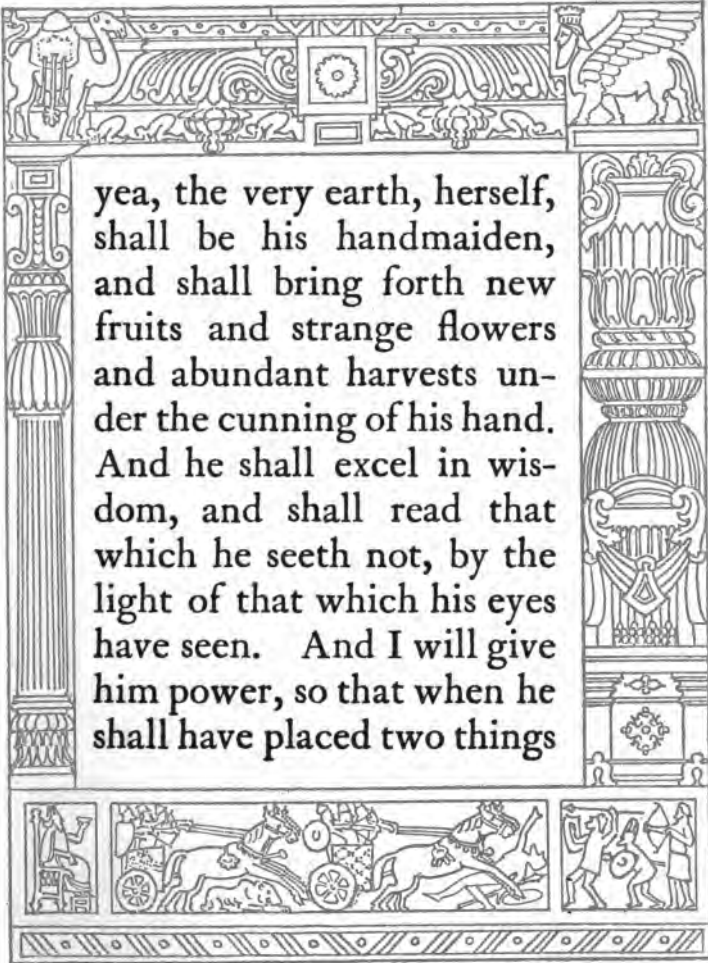




aught of the secrets of the earth, but followed foolishly the thing that was before their eyes.

Then He took counsel with His heart and said, "I will now make a being in my own image, and he shall have dominion over the earth, and he shall be lord over the beasts of the field; and the seas and the rivers shall be his servants;



The text is framed by a decorative border. The top border features a camel on the left, a central floral motif, and a winged lion on the right. The left border is a vertical column with a fluted shaft and a papyrus-like capital. The right border is a vertical column with a capital, a central panel containing a diamond-shaped symbol, and a base with a floral motif. The bottom border contains three panels: a seated figure on the left, a chariot pulled by two horses in the center, and two standing figures on the right. The entire page is enclosed in a double-line border with a repeating diamond pattern at the bottom.

yea, the very earth, herself,
shall be his handmaiden,
and shall bring forth new
fruits and strange flowers
and abundant harvests un-
der the cunning of his hand.
And he shall excel in wis-
dom, and shall read that
which he seeth not, by the
light of that which his eyes
have seen. And I will give
him power, so that when he
shall have placed two things



together, behold a third thing shall be clear before him."

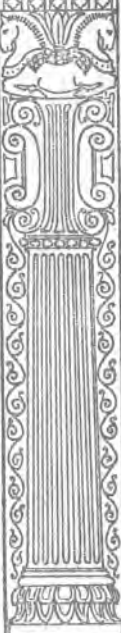
Then Khuda called to the angels Gabriel and Michael and Israfil and Azrail, saying, "Goye forth to the earth, and bring hither seven kinds of the dust thereof and lay it before me."

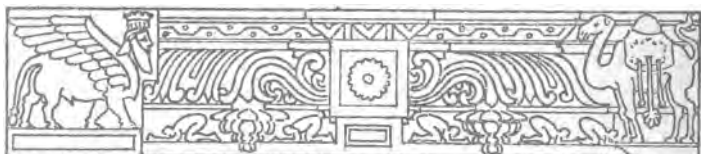
And when the angels returned with the dust of





earth, as the Lord had commanded, He looked upon it and saw that it contained as many colors as there are now races among mankind. Then He took of that which Azrail had brought, and in the hollow of His hand He took of the waters of Kusar to moisten it therewith; and thus did He speak: "From the earth and the sky will I take senses

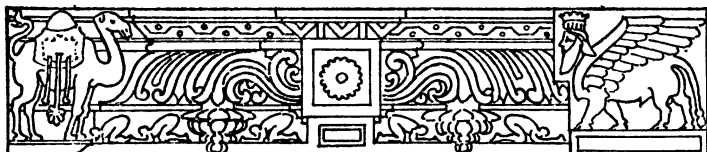




and powers like unto my own, and breathe them into this clay, and it shall live."

Then he took Prudence, and Reason, and Forethought, Passion that leaps and consumes like a flame, and Will that can quench passion as water quenches fire, and these He breathed into the lifeless clay, and lo, a living man stood before Him.





And He called the man Adam, and made him lord over the earth, even as He had spoken.

Then he placed Adam in a beautiful garden where trees were watered by sweet streams, and the garden was filled with the fragrance of the flowers, and the music of the bulbuls rang out from the shady groves.

But Adam wandered



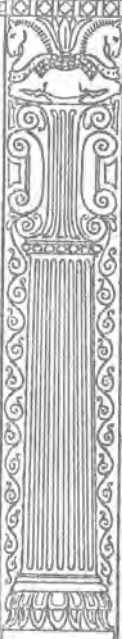


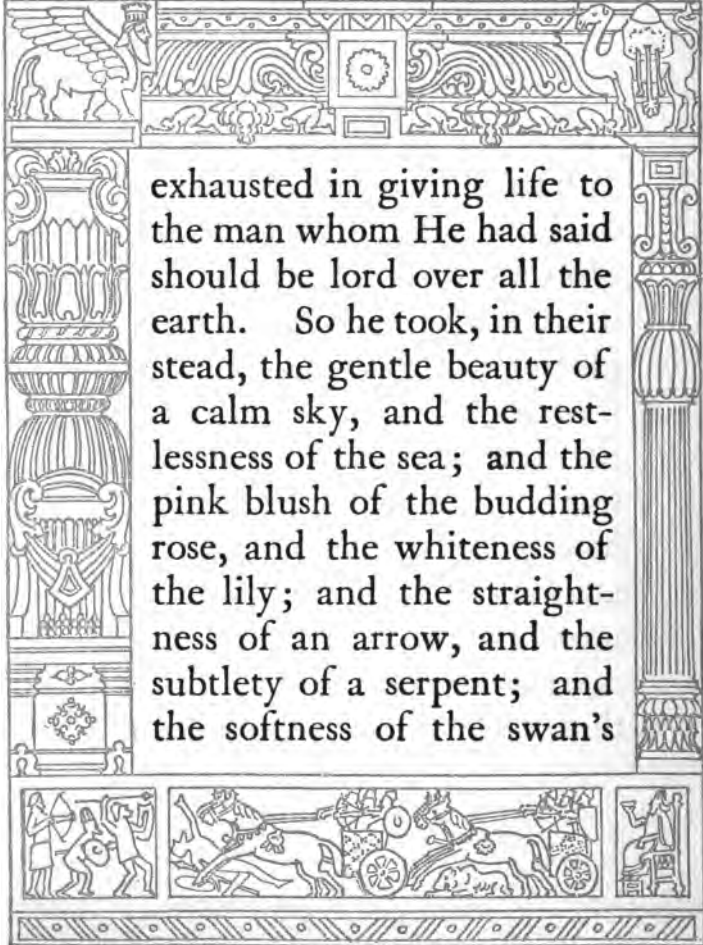
alone in the garden, and the
beasts over whom he was
lord understood him not,
and the beautiful flowers
were silent, and the notes of
the bulbul only made heavy
his heart. So Khuda saw
his loneliness, and knew that
he needed a companion to
be with him in the garden.
Therefore, Khuda cast
Adam into a deep sleep,
and, while he was yet sleep-



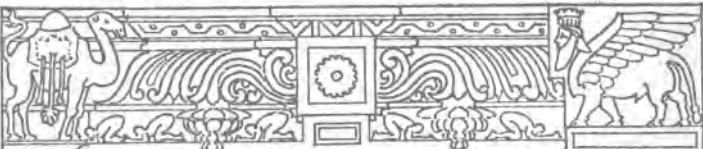


ing, took from his left side a rib, and considered how He should breathe life into it in order that He might give it a separate soul and a new form that should be the same and yet not the same. But when Khuda had looked again for the attributes which He had used in the creation of Adam, behold He found that they were well-nigh





exhausted in giving life to the man whom He had said should be lord over all the earth. So he took, in their stead, the gentle beauty of a calm sky, and the restlessness of the sea; and the pink blush of the budding rose, and the whiteness of the lily; and the straightness of an arrow, and the subtlety of a serpent; and the softness of the swan's



breast, and the hardness of porphyry; and the gentleness of the dove, and the fierceness of the tiger; and the heat of fire, and the cold of snow; and He breathed them into the rib, and lo, a living woman stood before Him.

Then Khuda called Adam and said, "O Adam, I saw that thou wert indeed lonely, therefore have I





made this woman to be a companion for thee; take her now with thee into the garden, and rejoice.”

And Adam answered the Lord, saying, “O Khuda, Thou art indeed thrice blessed: first for Thy knowledge, which knew the wants of my heart ere I, myself, could understand them; and again, because of Thy power, which can make a





creature more graceful than
the cypress, whose eyes are
brighter than stars in the
midnight sky, and whose
smile is like the budding of
a new-born rose; and yet
again art Thou blessed for
the great love that could
yield to me a creature fairer
than my soul ever yet im-
agined, even in the witchery
of dreams."

And Khuda said, "Take



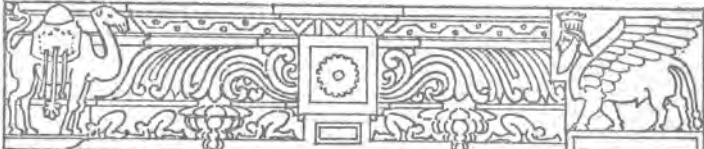


her, and give her all that I have made for thee in the garden, for all is thine; but of the fruit of the tree of knowledge ye shall not eat, for that fruit is forbidden unto you.”

Then Adam took the woman by the hand and led her into the garden.

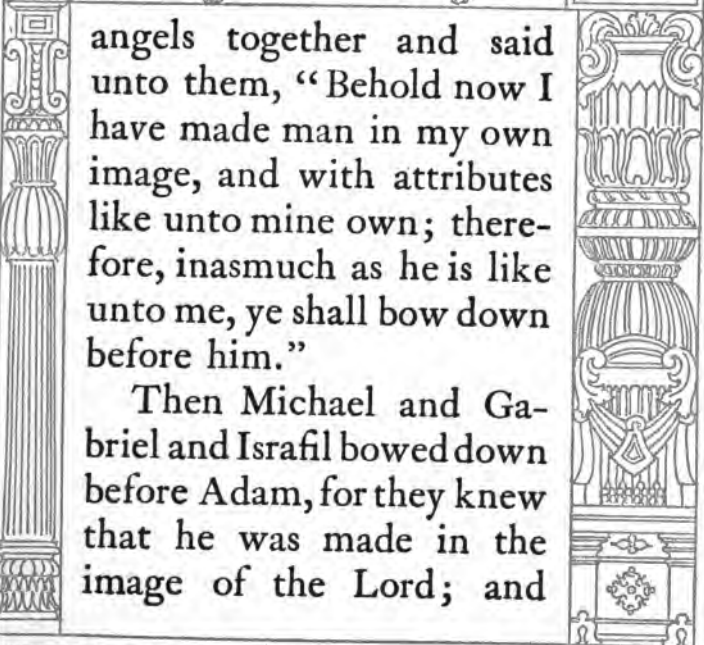
Now when Khuda had thus crowned the work of creation, He called all the





angels together and said unto them, "Behold now I have made man in my own image, and with attributes like unto mine own; therefore, inasmuch as he is like unto me, ye shall bow down before him."

Then Michael and Gabriel and Israfil bowed down before Adam, for they knew that he was made in the image of the Lord; and

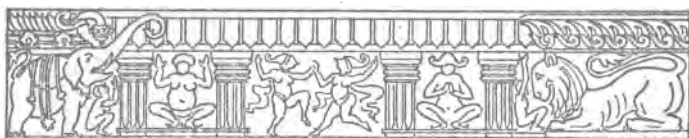




Azrail also bowed, for he heard the voice of Khuda and knew not that the Pen had already written that he should cut the slender thread on which hangs the frail and fevered life of man.

And all the mighty hosts of Heaven looked upon Adam, and they bowed down before him, all save Iblis and those who were with him. But Iblis raised

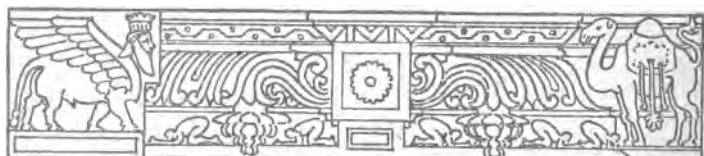




his head in anger, and his brow darkened with pride, and his eyes shone with the red coals of his rebellious heart, and he answered the Lord:

“O Khuda, what is man that we should bow down before him? Hast not Thou created us of living fire, and man of the dust of the earth, and shall we indeed bow down to him? Nay, Lord,





know Thou that I, who am an angel of light, will never bow myself down before this breathing image of clay!"

And Khuda answered Iblis, "Get thee hence, thou rebellious one, or thou shalt be driven forth with stones of fire, for upon thy head shall rest a curse until the day of judgment."

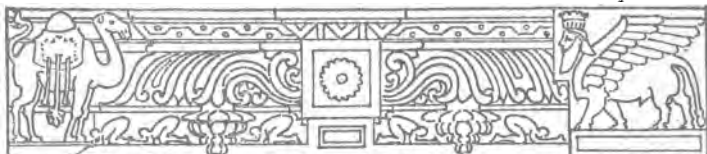
But Iblis besought Khuda, saying, "Give me a





“Then Iblis and those who were with him fled.”





respite until the day of judgment."

And Khuda answered him, saying, "Verily, thou shalt be of those whom I shall respite until the day of the time that I have appointed."

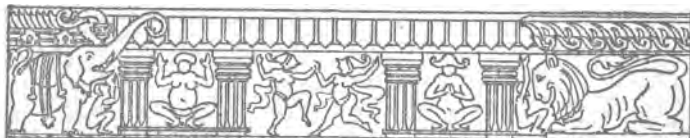
Now when Iblis knew that Khuda had respited him by the Word of the Lord that cannot be broken, his anger burst out anew





and venom gushed from his lips. "Because," he said, "Thou hast seduced me to disobedience with a command that Thou knewest I would not obey, therefore shall I seduce to disobedience the man whom Thou hast created. And I shall await the coming of men yet unborn, and shall compass them about from the right hand to the left; and

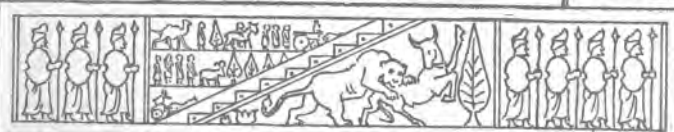




both in their sight and when they see me not, shall I seek to tempt them unto evil; and I will make them to set Thy command at naught, in order that I may destroy their souls.”

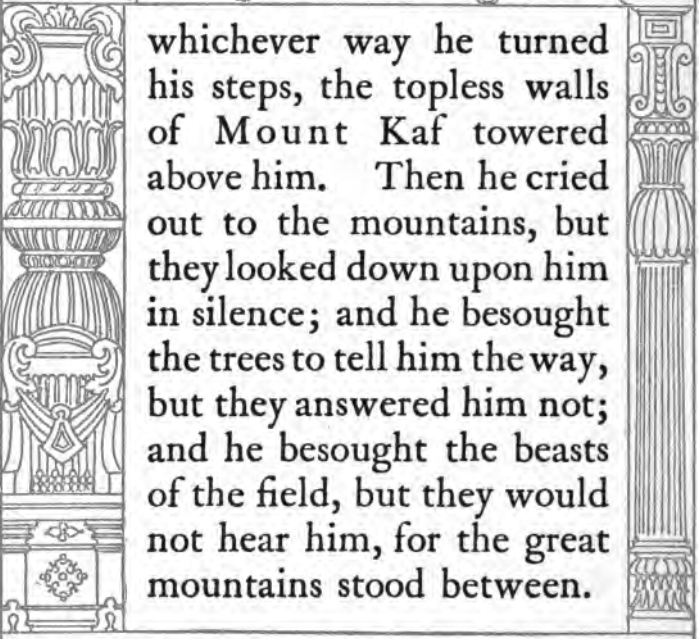
Then Iblis and those who were with him fled from the presence of the Lord.

But when Iblis sought to enter the garden, he could not find the right path, for



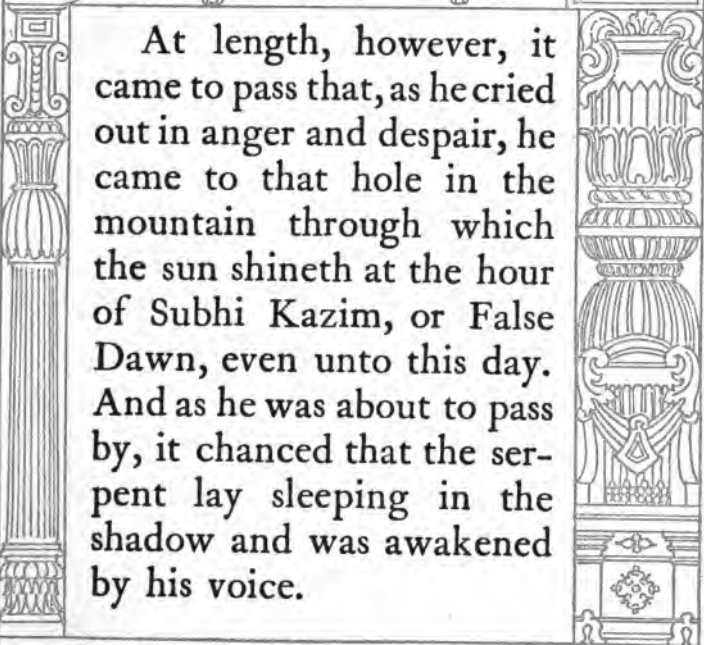


whichever way he turned
his steps, the topless walls
of Mount Kaf towered
above him. Then he cried
out to the mountains, but
they looked down upon him
in silence; and he besought
the trees to tell him the way,
but they answered him not;
and he besought the beasts
of the field, but they would
not hear him, for the great
mountains stood between.





At length, however, it came to pass that, as he cried out in anger and despair, he came to that hole in the mountain through which the sun shineth at the hour of Subhi Kazim, or False Dawn, even unto this day. And as he was about to pass by, it chanced that the serpent lay sleeping in the shadow and was awakened by his voice.





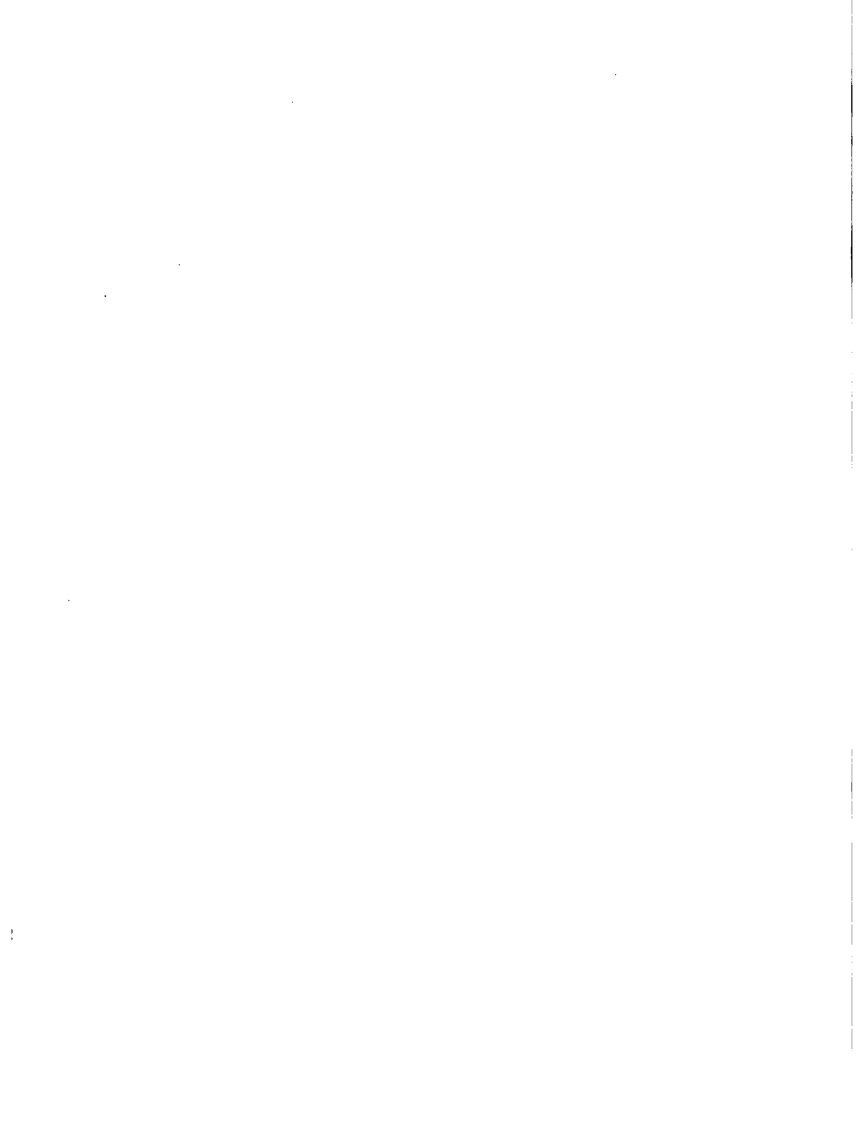
And the serpent answered the voice, saying, "If I shall guide thee to the place where thou shalt find the man and the woman, what wilt thou give me?"

And Iblis said, "I will give thee wisdom greater than all the beasts of the field, and I will place a dagger in thy mouth so that when thou strikest thine enemy he shall surely die."





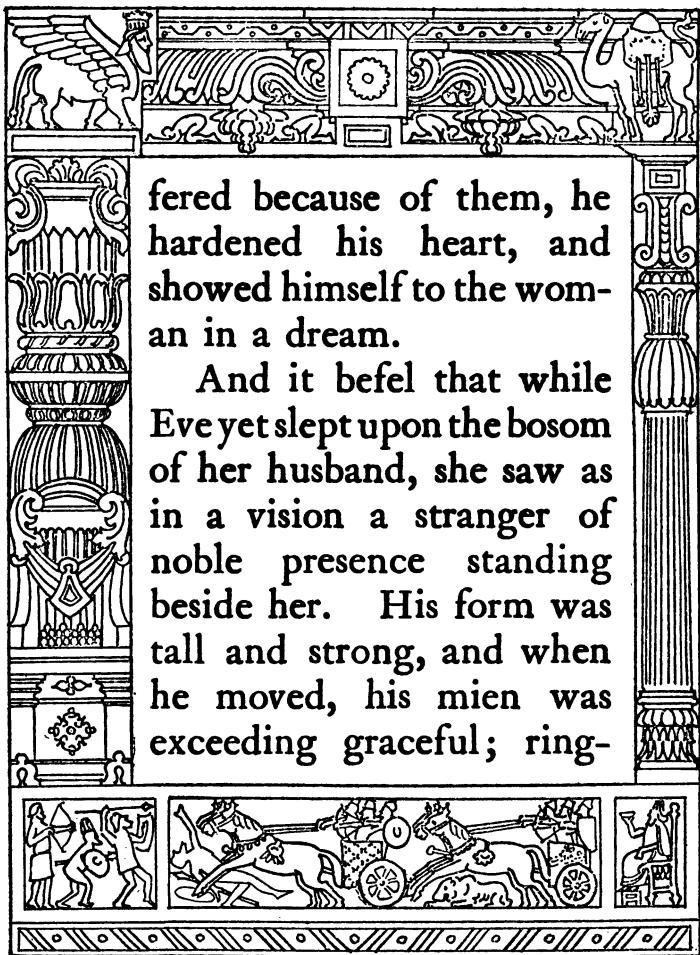
“ He came to the passage in the mountain.”





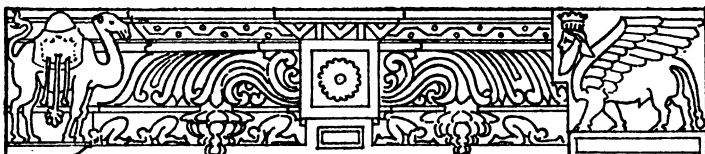
So the serpent hearkened
unto the voice of the evil
one and led him through
the passage in the side of
the mountain, to the place
where Adam lay sleeping,
with the head of his wife,
Eve, resting upon his shoul-
der. Then Iblis looked
upon the pair, and for a
moment his heart smote
him, but when he remem-
bered all the loss he had suf-





ferred because of them, he hardened his heart, and showed himself to the woman in a dream.

And it befel that while Eve yet slept upon the bosom of her husband, she saw as in a vision a stranger of noble presence standing beside her. His form was tall and strong, and when he moved, his mien was exceeding graceful; ring-



lets of the night fell from a brow that was like the morning, and in his burning eyes the woman saw the darkling glow of a deep fire, the meaning whereof she knew not.

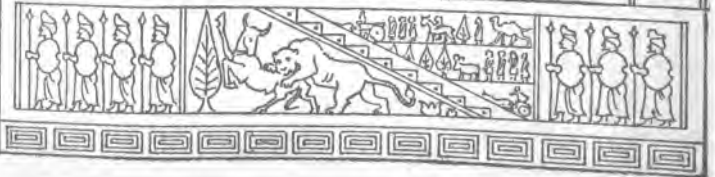
Now when Eve remembered the clear glance of her husband, wherein was no guile nor yet knowledge, and when she thought how easily she could read it, she





longed the more to know
what thoughts lay hidden in
the dark gaze of the beau-
tiful stranger. And Iblis
smiled, for he saw all her
desires as if they were in-
scriptions of gold on tablets
of alabaster, and his smile
was sweet and winsome;
and the mystery of his gaze
held the eyes of the woman
bound upon his own.

Then did the evil one





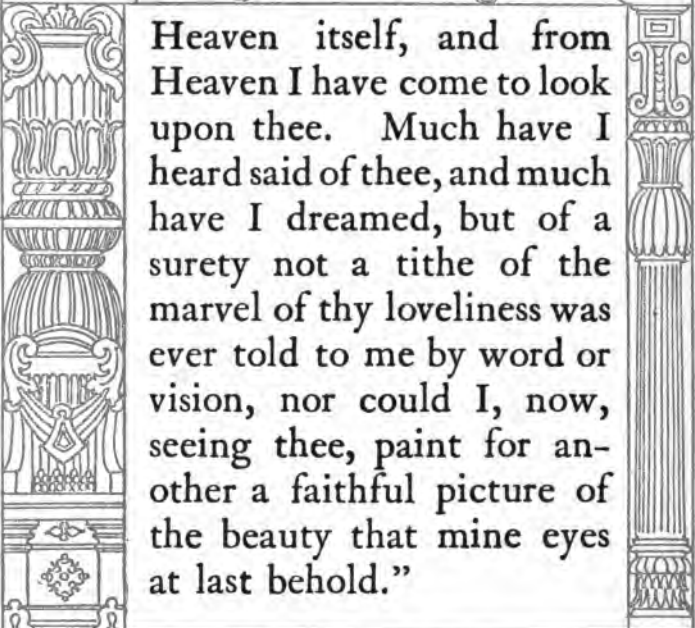
open his mouth, and he
spake in words that sounded
soft as the song of the west
wind among the tree tops
at evening, and clear as the
voice of the stream rippling
through the garden, and
these were the words that
he spake:

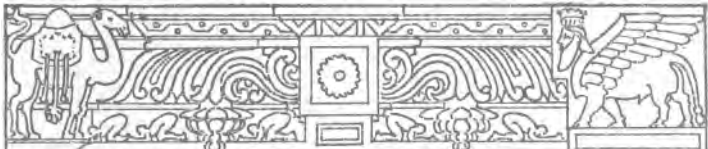
“O fairest of all that the
Lord God has made, behold
the music of thy beauty has
ascended to the heights of





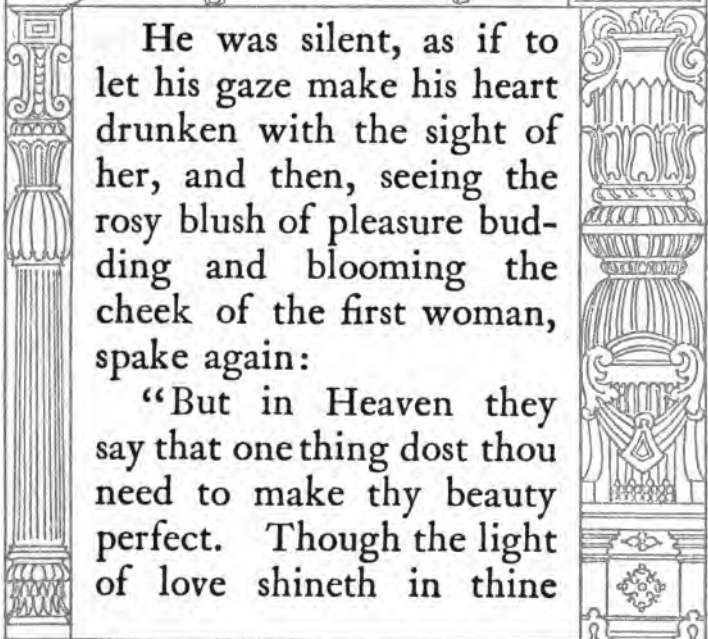
Heaven itself, and from
Heaven I have come to look
upon thee. Much have I
heard said of thee, and much
have I dreamed, but of a
surety not a tithe of the
marvel of thy loveliness was
ever told to me by word or
vision, nor could I, now,
seeing thee, paint for an-
other a faithful picture of
the beauty that mine eyes
at last behold."





He was silent, as if to let his gaze make his heart drunken with the sight of her, and then, seeing the rosy blush of pleasure budding and blooming the cheek of the first woman, spake again:

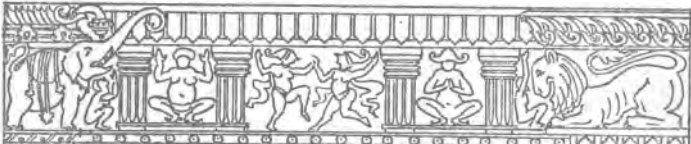
“But in Heaven they say that one thing dost thou need to make thy beauty perfect. Though the light of love shineth in thine





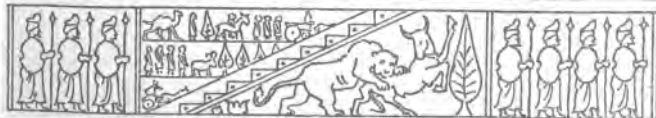
eyes, the light of knowledge is not there, and it is told by the angels that thou hast been forbidden to eat of the fruit which bringeth knowledge to all who taste. And so, O thou fairest one, I beseech thee, touch it not, for didst thou but taste of that fruit, thy beauty must surely unleash the hounds of strife within the very gate of Heaven."

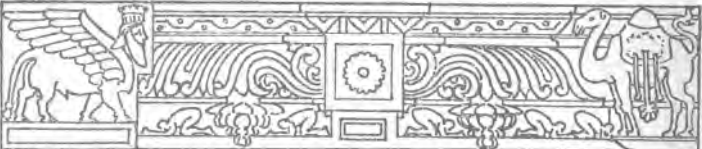




Thus spake the evil one,
and with such honeyed
words he withdrew to wait
the harvest of that his
tongue had sown.

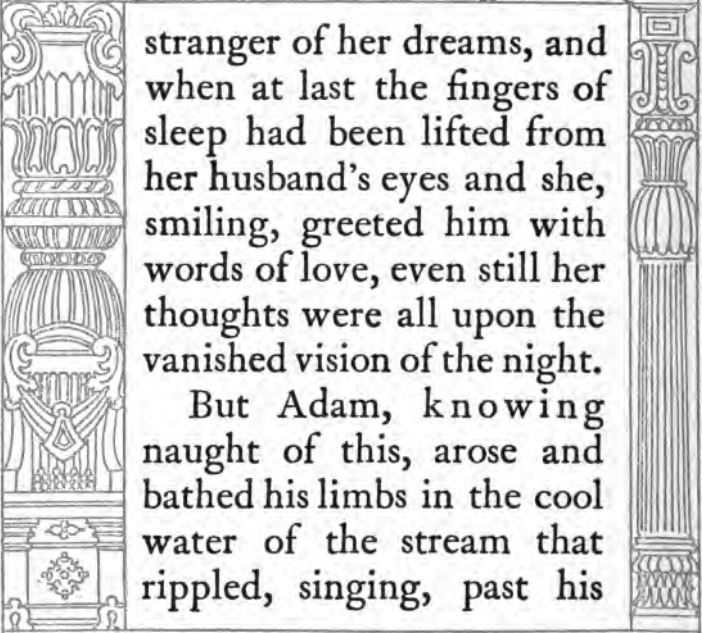
Now when, at dawn's
first smile, our mother Eve
awoke, she turned her gaze
upon the man who still be-
side her lay sleeping and,
though she loved him much,
her thoughts returned to
dwell unbidden on the

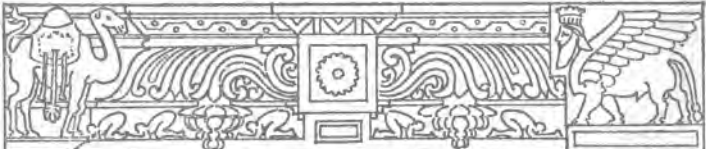




stranger of her dreams, and
when at last the fingers of
sleep had been lifted from
her husband's eyes and she,
smiling, greeted him with
words of love, even still her
thoughts were all upon the
vanished vision of the night.

But Adam, knowing
naught of this, arose and
bathed his limbs in the cool
water of the stream that
rippled, singing, past his

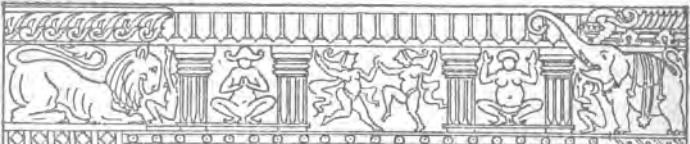




leafy couch. Then he rose from the crystal waters and, with the flush of strength upon his cheeks, set out to gather fruit for the morning meal, that Eve might break her fast.

But when he returned, his arms laden with the sweetest fruits of the garden, the woman was thinking of the forbidden tree, and wishing that in her eyes the





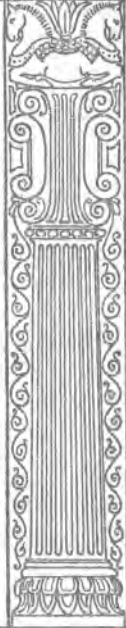
light of knowledge might shine beside the light of love; so the fruit that Adam brought seemed to her tasteless, and the perfume of the morning flowers bore her no joy. Yet she spoke not to her husband of the forbidden tree, and tried, with light words of other things, to drive away the memory of the words that Iblis had uttered in her dream.





Now after a few days, it came to pass that Adam sought out Khuda in the cool of the morning, and thus did he speak:

“O Khuda, Thou art indeed almighty, all-wise and all-bountiful, and Thou wilt hear the prayer of Thy servant who stands before Thee. For lo, the woman whom Thou gavest me, her eyes were brighter than the





stars and her voice was softer
than the cooing of the
wood-pigeon, but alas when
I desire to think in silence,
naught will stay the music
of her tongue, and when I
bring the fairest flowers and
sweetest fruits of the garden
as a love offering, behold
they are others than she
would have chosen, and I
know not how to please her.
Now, therefore, I pray Thee



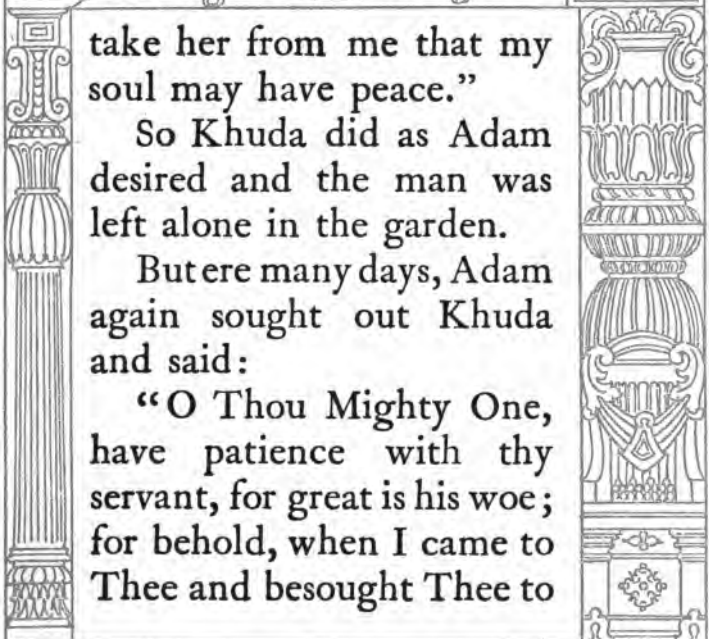


take her from me that my
soul may have peace.”

So Khuda did as Adam
desired and the man was
left alone in the garden.

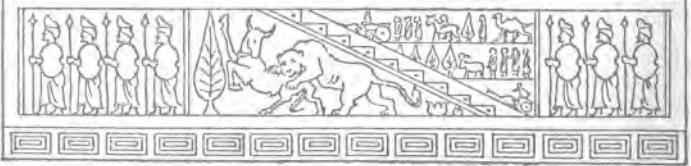
But ere many days, Adam
again sought out Khuda
and said:

“O Thou Mighty One,
have patience with thy
servant, for great is his woe;
for behold, when I came to
Thee and besought Thee to





take away the woman, Thou
didst grant my request, and
I was exceeding glad and
for a few hours I rejoiced
to sit in peace. But after
a little while, when I had
wrested a secret from the
stars, I turned and found
none to whom I might
speak of my victory. And
at night, when I lay down
in my loneliness, I stretched
out my hand but, instead of

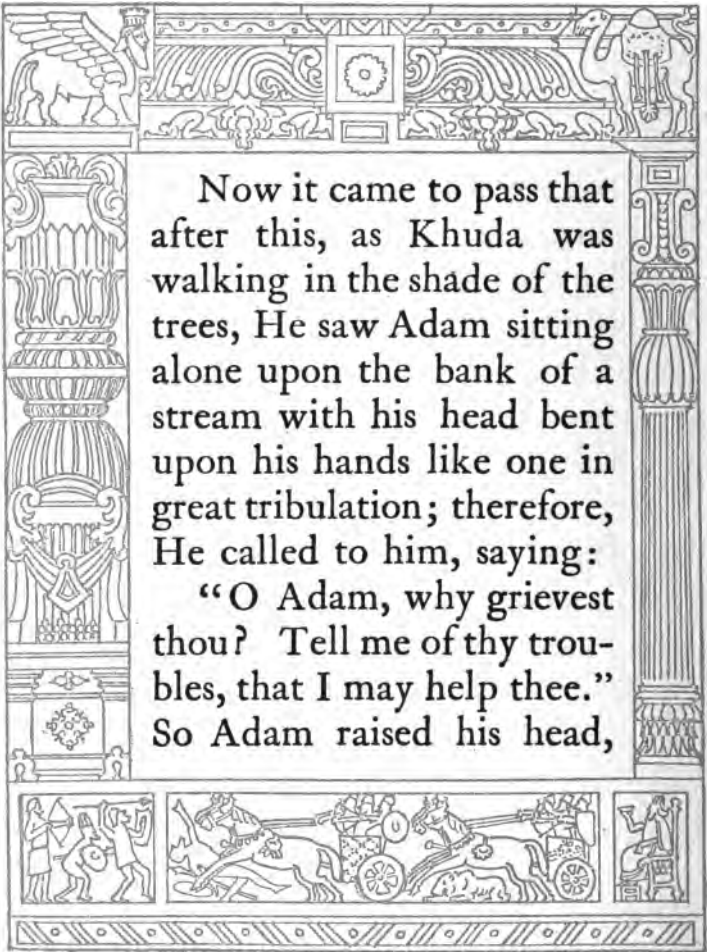




the soft nest of a warm bosom, naught felt I save the hardness of the cold ground. Now, therefore, I pray Thee, return to me the woman whom Thou hast taken, for this my loneliness is greater than I can bear."

And again Khuda hearkened unto the voice of the man and the woman returned to the garden.



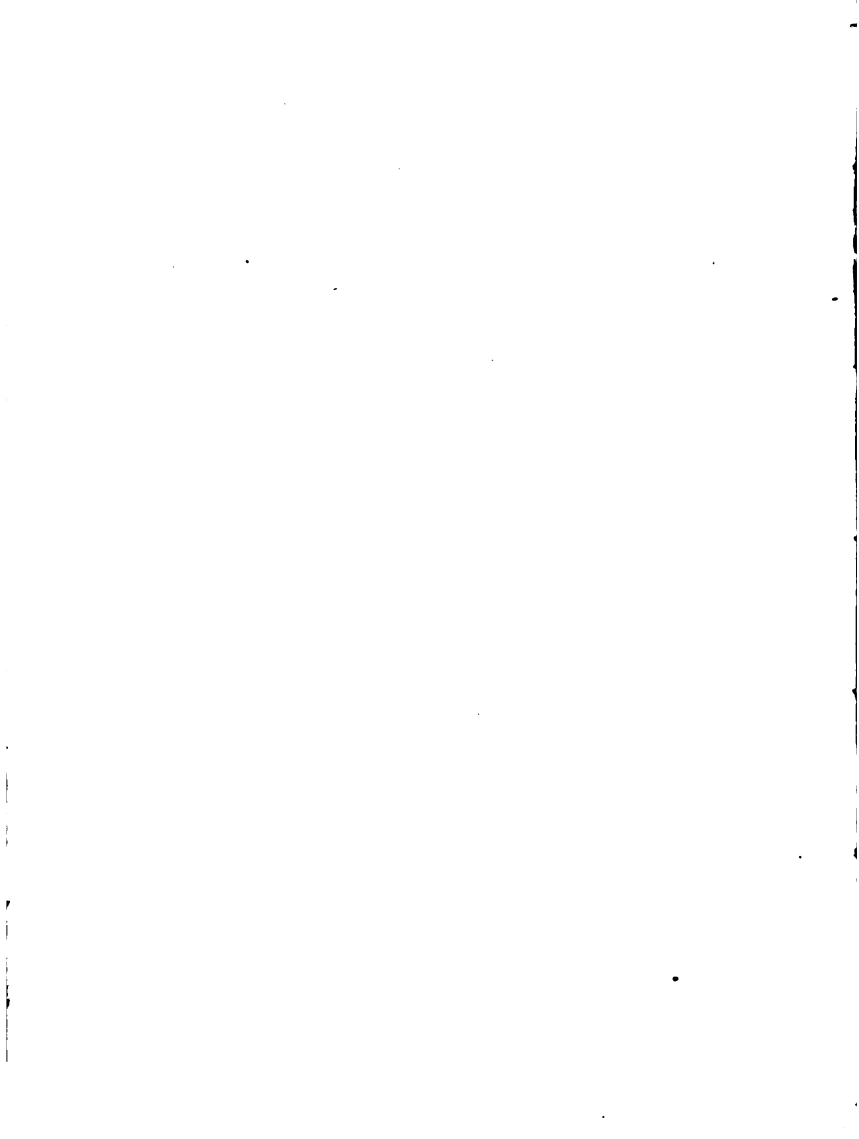


Now it came to pass that after this, as Khuda was walking in the shade of the trees, He saw Adam sitting alone upon the bank of a stream with his head bent upon his hands like one in great tribulation; therefore, He called to him, saying:

“O Adam, why grieveest thou? Tell me of thy troubles, that I may help thee.” So Adam raised his head,



“He saw Adam sitting alone on the bank.”





but no hope shone in his eyes while he answered:

“O Khuda, even though Thou art almighty, I wist not how even Thou canst succor me, for behold, the woman whom Thou gavest me I cannot live with her, and without her I cannot live.”

And Khuda said unto Adam: “Where is now the woman?” And Adam re-





plied: "She sitteth in the shade and maketh herself raiment of the leaves of the trees."

But Khuda asked of Adam: "Where, then, is the raiment of innocence which I gave ye, and why do ye need to make for yourselves robes of the leaves of the trees?"

But the man hung his head and answered nothing,



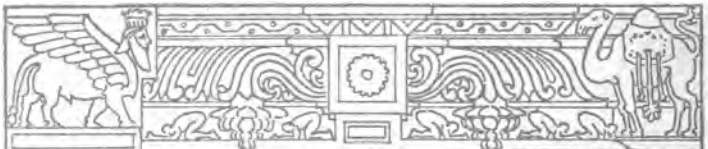


for he had eaten of the tree
of knowledge and, when he
had tasted its fruit, behold
the robe of innocence had
fallen away from him and
he knew that he was naked.

Then Khuda charged
Adam saying: "Did I not
forbid thee to eat of the
fruit of the tree of knowl-
edge? Why, then, hast
thou disobeyed me?"

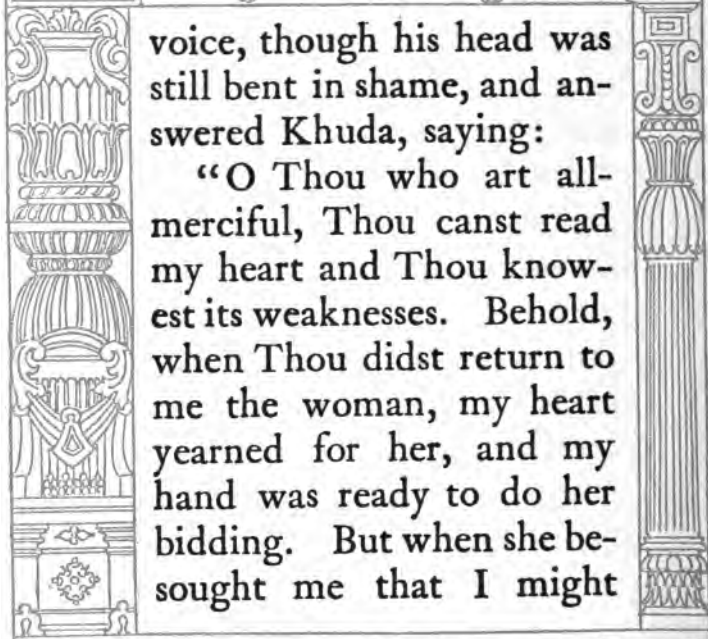
And Adam lifted up his





voice, though his head was still bent in shame, and answered Khuda, saying:

“O Thou who art all-merciful, Thou canst read my heart and Thou knowest its weaknesses. Behold, when Thou didst return to me the woman, my heart yearned for her, and my hand was ready to do her bidding. But when she besought me that I might





bring her of the fruit of the tree of knowledge, I denied her, for I remembered that Thou hadst forbidden us to eat thereof. But the woman still besought me that Thou hadst not forbidden us to pluck the fruit, only hadst Thou forbidden us to taste of it. Therefore, to satisfy her, did I bring a single fruit from the tree and placed it in her hand. And

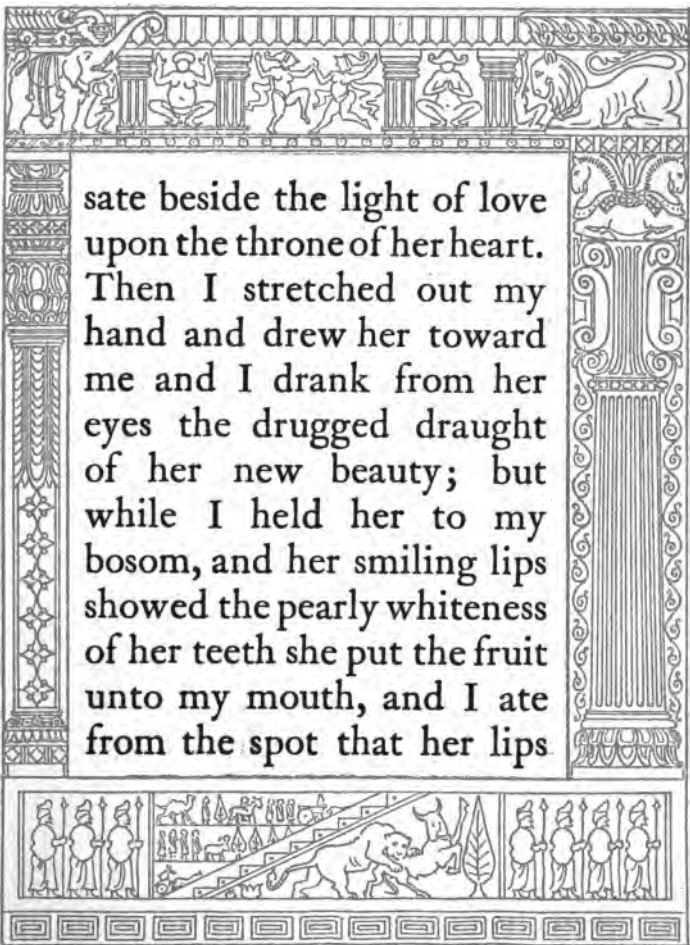


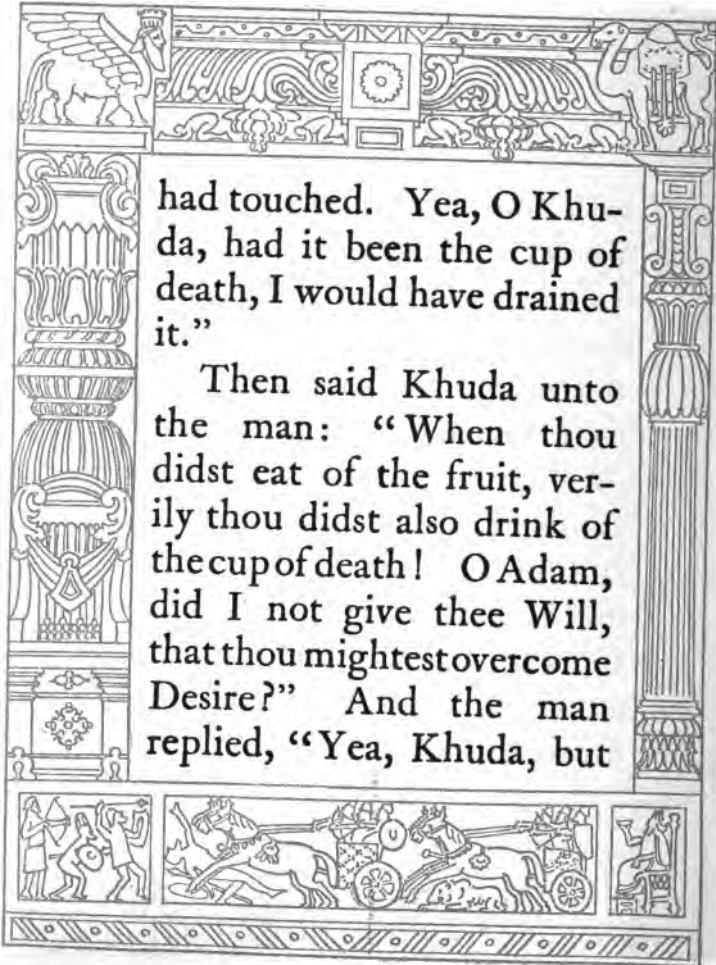


she toyed with the fruit,
yet tasted not, for she,
too, remembered Thy com-
mand. But suddenly, I
know not why, she raised
it to her lips and ere I could
stay her hand, she had eaten
thereof. And it came to
pass that when, in fear
thereat, I turned my face
to hers, I saw a new light
shining in her eyes, for be-
hold the light of knowledge



sate beside the light of love
upon the throne of her heart.
Then I stretched out my
hand and drew her toward
me and I drank from her
eyes the drugged draught
of her new beauty; but
while I held her to my
bosom, and her smiling lips
showed the pearly whiteness
of her teeth she put the fruit
unto my mouth, and I ate
from the spot that her lips





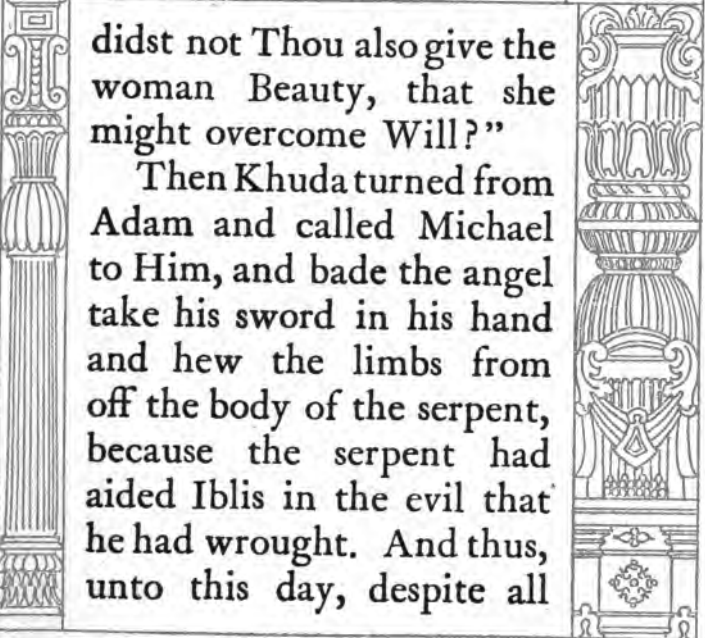
had touched. Yea, O Khuda, had it been the cup of death, I would have drained it."

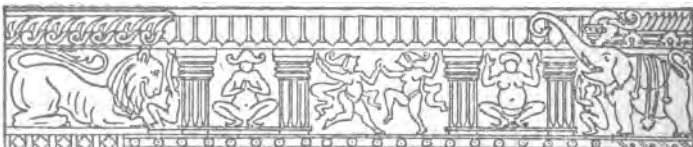
Then said Khuda unto the man: "When thou didst eat of the fruit, verily thou didst also drink of the cup of death! O Adam, did I not give thee Will, that thou mightest overcome Desire?" And the man replied, "Yea, Khuda, but



didst not Thou also give the woman Beauty, that she might overcome Will?"

Then Khuda turned from Adam and called Michael to Him, and bade the angel take his sword in his hand and hew the limbs from off the body of the serpent, because the serpent had aided Iblis in the evil that he had wrought. And thus, unto this day, despite all





the wisdom that Iblis had given him, the serpent crawls upon his belly in the dust, for he hath no limbs to sustain him.

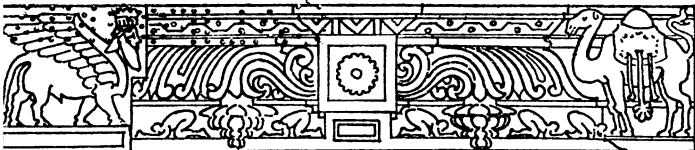
And Khuda turned again to Adam and said, "Adam, I have made thee lord over all the earth, and endowed thee more than any living thing; I have placed upon thee but one command, and that thou hast broken; I



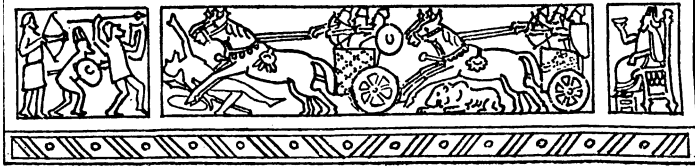


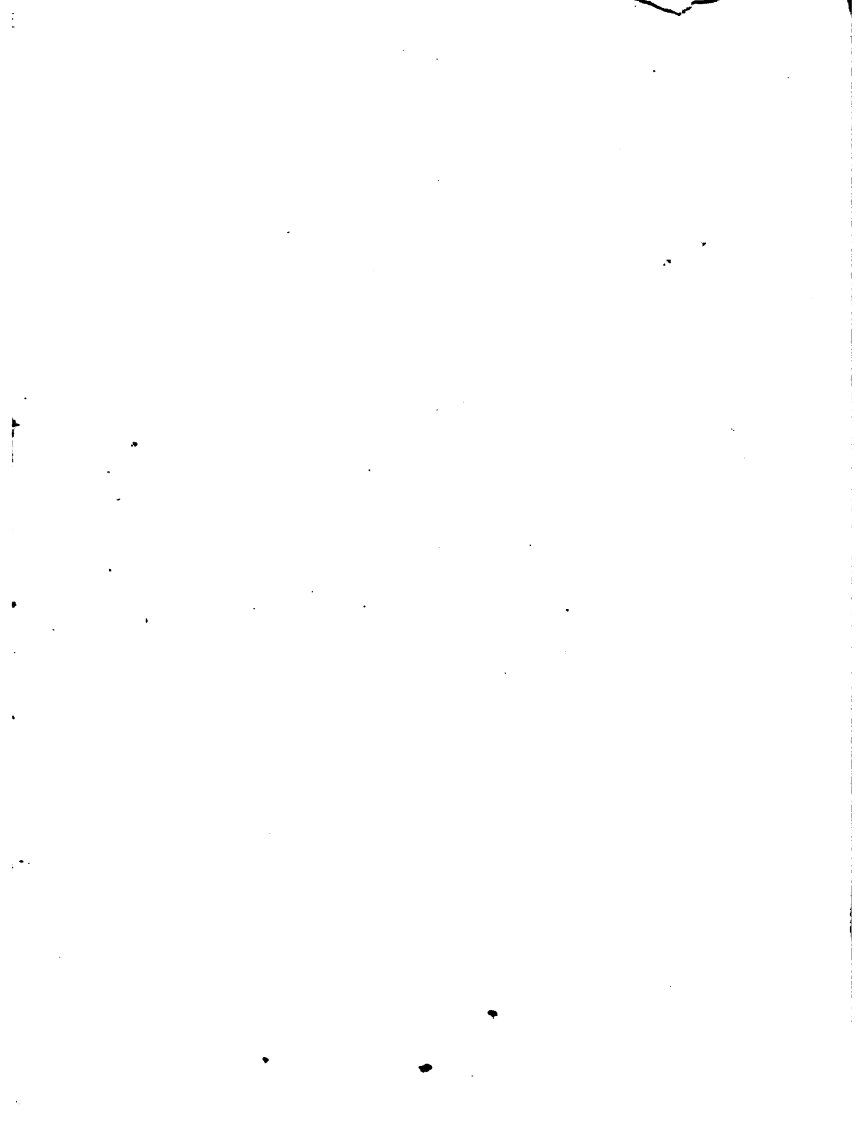
gave thee this garden that
thou mightest live here in
joy and peace and naught
hadst thou to do but stretch
out thy hand and pluck the
fruits that my bounty had
given thee, but still thou
wert not contented. I gave
thee also the fairest of all
creatures upon earth to be
thy companion, but thou
wert not happy; therefore
will I now cast thee forth

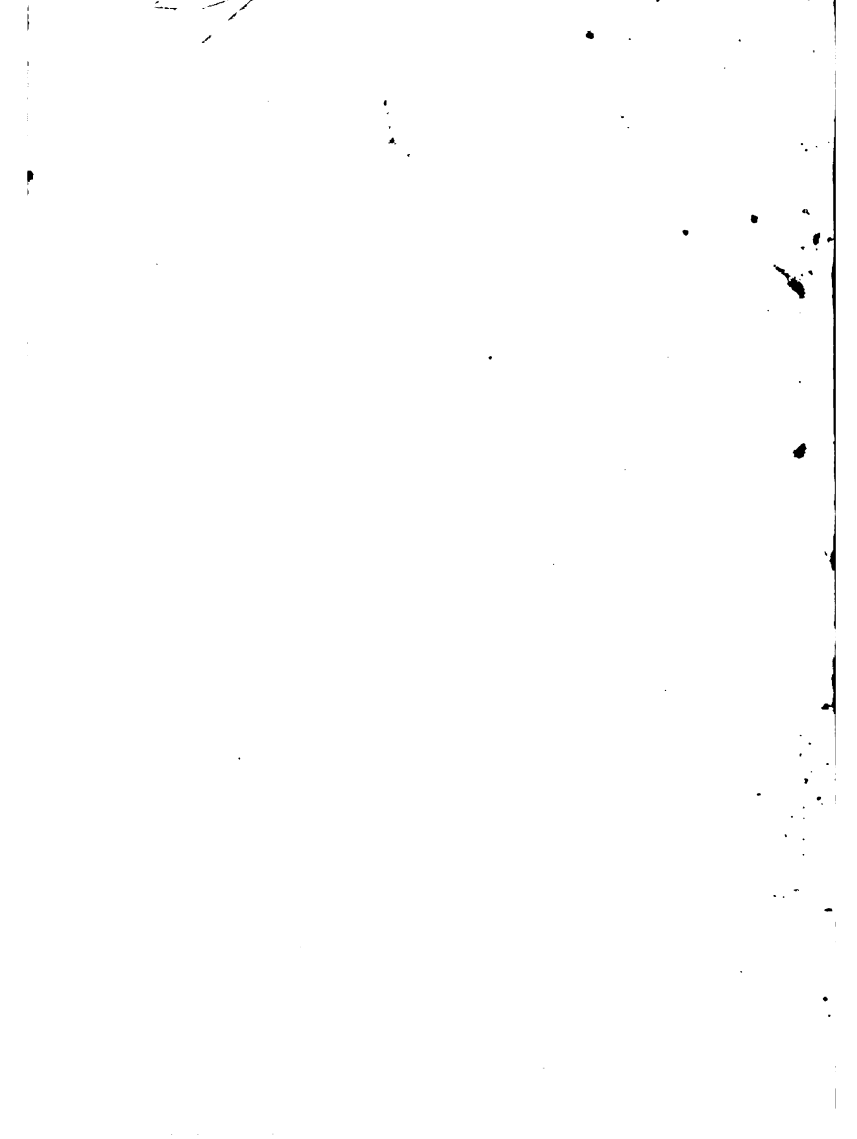


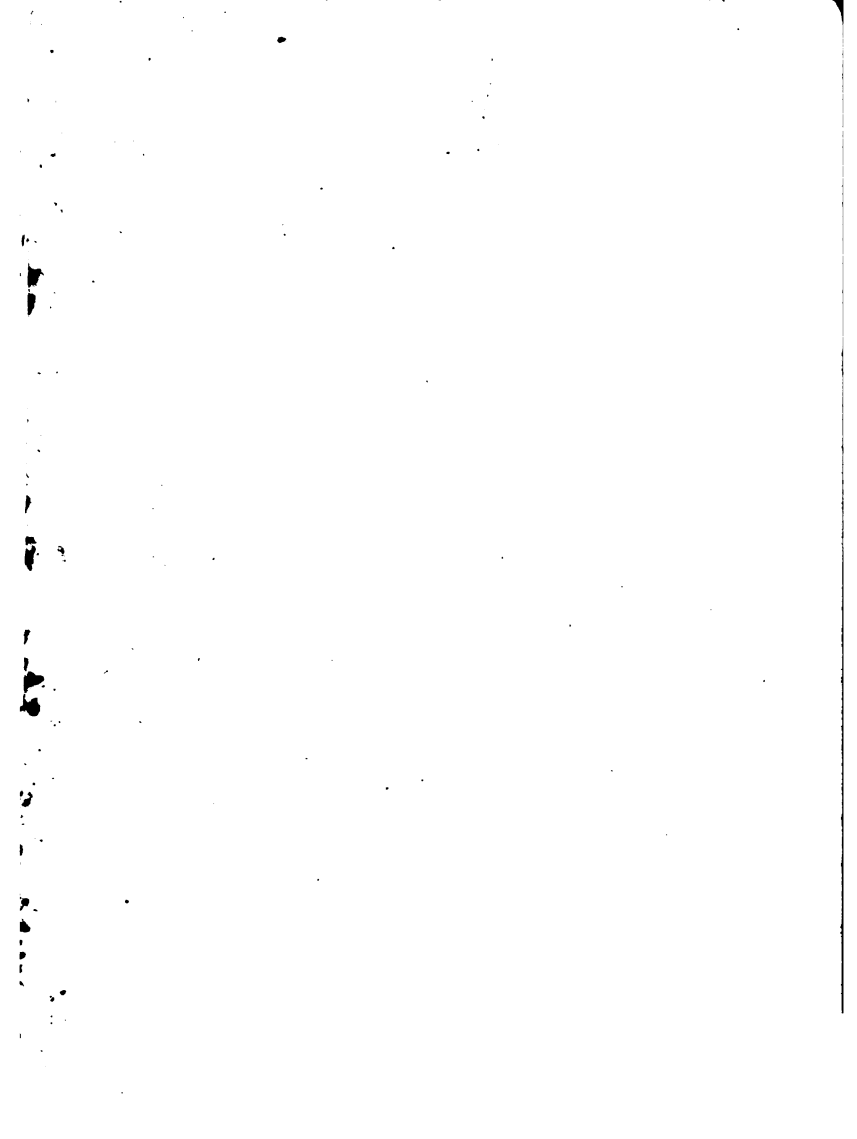


from the garden, and I will put angels with flaming swords in the way, and thou shalt never return. And no longer shalt thou put forth thy hand to receive without toil thy daily bread; but thou shalt labor for thine own living, and for thy wife and for the children that shall be born to thee, and only in thy labor shalt thou find thy happiness."









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